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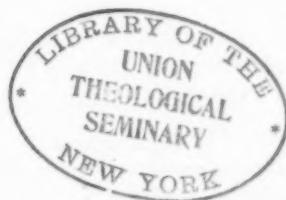
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EDITORIAL

A Prayer in the Early Morning

FATHER of all goodness, who hast given us this new day and refreshed us for its labors and delights with sweet sleep, we would take counsel of Thee ere we give rein to our thoughts or set our hands to any task. Thou encompassest all our ways, our lying down and our rising up. As Thou hast been to us a watchful Protector through the night hours, so be to us a Comrade and Guide throughout the day. We tarry to make sure of Thy blessing ere we go forth. There is no guaranty against temptation or sloth or indirection like a morning talk with Thee. Too often have we launched into the day without waiting for Thy word to us, without taking Thee into our counsel, without committing our steps to Thy care. And we have come home at even humbled and shamed by our failures and our misadventures.

Canst Thou forgive us, O Father, that, knowing Thy deep yearning to go with us, we have rushed forth alone into the strain and confusion and burden of so many days, unwilling to tarry even for a word with God? We pray for Thy forgiveness, and await Thy word for this day. Is it a word of comfort? How our desolate and grief-laden souls need Thy sympathy! Is it a word of warning? We shall be abler to meet any test if Thou wilt put Thy truth in our heart. Is it a word of encouragement? With Thee by our side our strength shall be as the strength of ten. Is it some solving word for our bafflement, some peace-bringing word for our anxious disquietude, some word of release for our inhibited strength? Whatever word Thou shalt speak, we open our mind to it. We would have Thee the first Fact of which we are conscious on this fresh morning. Occupy our mind, O Lord, with Thyself, ere the multitude of lesser facts crowd in and fill us with confusion.

May we carry the freshness and glow of the morning into all the hours of the day. Keep our heart vibrant with praise. Make us more conscious of others than of self. May we be tender toward those who are dear to us, considerate of all who work beside us, and not forgetful of Thee, Thou invisible Companion. Into the modest span of this little day may there be brought some token of eternity, that timeless deep from which today has come and into which it goes again at evening time. Amen.

In Praise of the Mugwump

THE two party system in America has produced strange political ethics. In the ranks of strict party men, the individual who changes his party frequently and who scratches his ticket is looked upon as a person without character. An opprobrious nickname was invented for him years ago. He was called a mugwump. Yet the only really effective voting is that done by these independent-minded individuals. The Anti-Saloon League made America dry by the votes of the mugwumps. The forces of evil have also their mugwumps and they have been able to reinforce a Tammany government or to put a wet into power. The men who inherit their political loyalties have been counted as so many sheep by the wise political leaders. The present campaign lacks in clear-cut issues. Neither great political party has been able to define a position that is convincing. Under these circumstances the views and records of individual candidates have an importance greater than in most previous campaigns. The party leaders are cracking the whip and urging the citizens to vote the ticket straight and insure party success. There will be a large number of people who are more concerned in saving the nation than in sav-

ing a party. In every case the citizen should know that he is voting for a candidate with a clean record and a set of principles which command faith.

National Conference for Chinese Christians

A NATIONAL Christian conference will be held in Shanghai next May to which one thousand delegates will come from all over China. It will be representative of both the missionaries and the native Christians, and attended by representatives of all the cooperating evangelical bodies in the republic. A survey, made under the direction of the China Continuation Committee during the past three years, will be presented. This will be the most thorough inquiry into the state of Christian work ever presented for any mission field and will no doubt furnish a challenge to all forces at work there to redouble their efforts and take advantage of the opportunities offered in awakened China. Let us hope the churches in America and England will have the wisdom to trust the judgment of the missionaries on the ground to meet the situation with their own consecrated wisdom and experience.

Change in Character of Immigration

THE tide of immigration is rising higher continually. It is stated that in August 73,382 immigrants sought admission to this country. The numbers for September will probably be over 80,000. Not only are the total numbers increasing but the nationality of the immigrants is a changing factor. Soon after the war, we were getting our immigrants chiefly from northern Europe. There has been a rapid shift, and now we find that the Italians predominate. Other groups in their relative order are Greeks, Syrians and Armenians. The lack of consistent policy on the part of our government is now a serious danger. We have all sorts of doctrine with regard to an immigrant policy, but nothing has been done to meet the new conditions that are arising. The church in this instance has been more prompt than the government agencies. The force of workers on Ellis Island has been increased from seven to fifteen and includes Catholics, Protestants and Jews. The lack of preparation on the part of the church organizations in the cities where these immigrants go to face the problems of Americanization and Christianization is really the most flagrant defect in our Christian program.

A New Immigrant Problem

DISCONTINUANCE of European immigration through a number of years has resulted in a great increase in the immigration of Mexicans. Texas now has nearly a half million of these people, and New Mexico a quarter of a million. A hundred thousand are to be found in Arizona. From these border states they move northward in the railway construction camps. Many of them are living in great destitution and squalor. They

were lured to this country by the prospect of high wages and have not found it possible to live comfortably in our land of high prices. They are ignorant and often illiterate, which contributes still more to their economic maladjustment. It is none too soon for the home mission societies to begin work among the million and a half Mexican people in this country. They are not particularly loyal to their national church, most of them have no real use for the church save at the time of family events such as christenings, weddings and funerals. Naturally new methods of religious work must be built up for this new immigrant group which is so different from the foreign language groups from Europe. Consequently the Mexican workers of various denominations will hold a series of conferences this month to study their problem. There are now ten thousand Mexican Protestants in the United States, which fact indicates that the work is not unfruitful.

The Wandervogel Token of Repentance

AT Kronach in Bavaria, a meeting was recently held of some two thousand German youth who are allied together in an organization known as the Wandervogel. The organization originated as a protest against the beer drinking, duel fighting habits in the universities. It set itself to cultivate the care-free, music-loving type of life with ideals of purity and with a love of art and of the romantic in German life and tradition, a kind of ethical minded "bohemianism." This was their first meeting since the war. They dramatically burlesqued war and all militarism, and held memorial services for the dead. They are representative of those youth of Germany who hate the old regime and who incline to accept the nation's punishment as a means of redemption from all militarism, Prussian or other. They look upon their national sacrifice as partly vicarious, on behalf of other nations cursed with militarism as well as their own Fatherland. But they say that it is only by some nation refusing to consider revenge that war can be ended.

Germans Leaving the Church

IN GERMANY people have always had to submit to taxation for the support of a state church unless they renounced this church by formal declaration. In war-times, these renunciations assumed very large proportions. The causes of this movement were complex. The economic pressure was doubtless a potent cause, though this would scarcely operate with earnest Christians. Atheistic socialism has become the creed of many of those who have given up the church of their fathers. A few have felt the lack of spirituality in the state church and have taken fellowship in pietistic societies, but the numbers of these are not great. The church is meeting the tendency by a strange legalistic device. It threatens to deny baptism and confirmation to the children of those who are withdrawing. This may be terrifying to some German souls but as a remedy it is quite inadequate. Dr. Harnack, the great Protestant theologian of Berlin, has

declared that Protestantism in Germany is spiritually bankrupt. While the theological seminaries have long been modern in their teachings, they have lacked utterly in religious spirit. A scientific theologian who is not a spiritually-minded Christian makes a poor parish leader. The church in Germany is in need of a social message, a modern program of religious education for the young and a personalizing of its religious experience through a deepening of its prayer life. Probably the churches of all nations have similar needs in greater or less degree.

Why the Sinners Get Confused

IF a sinner at Fort Recovery, O., set out to find the true church, he would have a hard time of it. Two older churches of the community dispute the title of Christian. One is affiliated with the Communion, also called Disciples of Christ, and the other with a denomination which claims exclusive right to the use of the name Christian. A visiting evangelist once exposed the heresy of the Christian (Disciples) church by showing that there was no authority in the word of God for the use of an organ in public worship. A group came out from the old church and formed an organization which did its singing by the leading of a tuning fork in place of the organ. In recent years the church without an organ was visited by another evangelist who wrought still further improvements in the direction of the apostolic order. Now a little box-like meeting-house shelters a group which claim to be "the true church." One of the ungodly remarked the other day "There is only one church in the world just like ours in the box meeting house. If it is the true church and no one gets to heaven but those who belong to it, won't heaven be a peculiar place?" Four churches in a town of fifteen hundred people each claiming to be the pure apostolic church of Christ constitute a real problem for the man that decides to give his heart to God.

Can a Church Be Too Small?

REV. JOHN THOMPSON, superintendent of the Methodist city mission work of Chicago, takes an editorial writer of his denominational paper to task for asserting that Methodists in Chicago have followed the wrong strategy in organizing so many churches. He quotes with approval the dictum of a retired Congregational superintendent who says he has known a great many churches that were too large but not many that were too small. In this sentiment there is justification of most of the struggling churches that denominational zeal projects into a community. A church is too small to deserve to live when by uniting with a neighboring church it could set free the activities of one preacher. It is too small when it fails to keep up the various religious, educational and social activities of a modern congregation, provided that by union with a near-by church it might improve this service to the community. The small church has the advantage of a certain intimacy of fellowship, and often of a very marked loyalty. If these advantages are

counterbalanced by poor preaching, impoverished worship, and scant service to the community, one must not hold the small church in too much esteem. Fewer churches with larger congregations and richer worship would mean a more potent religion.

Reform in Korea

MISSIONARIES in Korea are sending home accounts of the reforms effected in that sadly harried land under the new administration of Baron Saito. The military police has been abolished and all military rule abandoned on behalf of civil government. The former was responsible to the War Department in Tokio and not even accountable to the prime minister. A system under which military officials and departments are not amenable to the civil government is without parallel in modern governments except in the case of Germany before the war. The presence of a foreign police force in any country is a menace to the good-will and liberty of that land, and is tolerable only when there is barbarism and anarchy. Winning civil government for Korea is a distinct victory for democracy in Japan as well as for political reform in Korea. On the first of October flogging for punishment was abolished, but the cruel treatment of prisoners at the hands of Japanese officers will not be so easily abolished. Torture as a means of obtaining evidence is also proscribed. The fact that these barbaric methods have been revoked are both a revelation of the savagery of Japanese military rule and a condemnation of military method. Baron Saito has put Korean and Japanese teachers on equal salaries, and restored the study and use of the Korean language in the schools, though Japanese is still compulsory. The sword has been removed from the Japanese teacher's dress, native history and geography is taught, common schools are being established at the rate of two per week and missionary schools are recognized and standardized. Korean newspapers are allowed. There are now a large number of native judges and officials, and autonomy is promised. But the best of alien rule is never welcome to a people who possess a soul of their own, and Koreans will never be satisfied with alien rule. They feel their awakened nation is quite as capable as Japan of taking its place in the world, and no kind of material equipment in railroads and business houses will ever remove the humiliation of subserviency. The missions are flourishing again and the mission schools are thronged with the children of the common people.

Chunks of Life in a Book of Poems

THE literary world is getting into the habit of expecting something when a new book from the hand of Carl Sandburg is announced. Critics abroad, as well as such Americans as H. L. Mencken, are testifying that the author of "Chicago Poems" seems to them, at least, "the chief spokesman of the world's dreams today." A third book of poems from Mr. Sandburg's pen—or rather typewriter, for he is a newspaper man as well as

poet—is just from the press. Its title is "Smoke and Steel," and it is thoroughly American. You will find here "The Mayor of Gary," "Work Gangs," "Five Towns on the B. & O.," "Omaha," "The Sins of Kalamazoo," "Real Estate News," "New Farm Tractor," "Night Movement—New York"; and such poems as "Redheaded Restaurant Cashier" and "The Lawyers Know Too Much" and "Clinton South of Polk" and "Alley Rats" and "Soup" keep our hearts very close to our own dear City! We live over the Negro riots of last year in such pieces as "Man the Man-Hunter." These are wonderfully strange poems; they will not "ring in your ears" after you have read them, but you will think about them. "Smoke and Steel" is as Sandburgian as anything the Chicago poet has written, and it is much more American than any of the "home songs" of Edgar A. Guest, which are devoured daily by American newspaper readers.

Chicago the Spiritual Center of the Nation

SIR PHILIP GIBBS, author and journalist of England, will be remembered as one of the most masterly newspaper interpreters of the Great War. One of his later books, "Now It Can Be Told," is a close-up view of the war. He has won for himself an unusually high reputation for both perspicacity and veracity. Chicagoans will now be loath to discount his excellence in either of these qualities since he has just made a particularly optimistic report on the city beside Lake Michigan. Writing in his new book, "People of Destiny," concerning his impressions of America, he expresses this judgment of Chicago: "I came away with the belief that out of Chicago would come help for the idealists of our future civilization, out of Chicago, whatever men may say of its Pit, and its slaughter yards, and its jungle of industry and life." He goes further: "There seemed to me in that great city an intense intellectual activity, of conscious and deliberate energy. . . . It is self-centered and independent, and out of its immense population there are many minds emerging to make it a center of musical, artistic and educational life, apart from its business dynamics." A good deal of water has flowed over the wheel since the visit of the caustic Dickens to these parts, and since some of the early New England high-brows turned up their noses at our western crudeness. There have even been a few changes since Frank Norris' book, "The Pit," was taken as a true picture of our big, busy city.

Dodging the Draft

THE government has the names of 173,911 men who dodged the draft during the war. These men are being hunted down to face their punishment. Even those who are not caught will face punishment in the fact that the names of all are to be published. What prison cells cannot accomplish, ruthless publicity will. In the churches are thousands of people who are like the draft dodger of the recent war. They are willing to be around to share in the shouting, but do not want to do any of the fighting. Their conception of church duty involves sit-

ting in a pew on the Sundays when the weather is nice (not too nice), and in paying a certain part of what is left over from their other expenses into the church treasury. In most communities forty per cent of the children are receiving no religious education. This is due to the fact that thousands of orthodox people have dodged the draft. Workers are wanted in a great many of the community enterprises of religion. The work halts for the lack of those who have become slackers. Some day the churches may print the service record of its members just as a few churches now print their members' record in giving to the church's support. This kind of publicity would create a sensation in almost any congregation in the country.

Poets and Theologians

AUGUSTUS RECORD in a new book asserts that the poets are the best theologians. Intuition, he asserts, is more to be trusted than logic. That the poets have had an important part to play in the remaking of the mind of the church no students of English and American history will deny. Browning and Tennyson have helped forward a right thought about God and the soul quite as much as any strictly theological writers of the century in which they lived. The poets today find their themes to a large extent in the field of religion. They have left behind the tiny universe of the days when most of our theology with its emperor God was conceived, and have led us to see the spacious expanse of the world and the Great Spirit which gives this world intelligence and life. Since this is true, the preacher who never reads poetry, but who gets his religious impressions solely from academic statements of religion, will trail along a generation behind his time and miss the best things in the religious life of his age. Preaching will be more spiritual and powerful when it draws richly upon the poets as well as upon the philosophers.

What the Ministers Are Reading

A questionnaire conducted by Rev. Hugh Elmer Brown with regard to the sort of books ministers are reading is particularly interesting. Mr. Brown himself makes the observation that there is only one book of poetry in the list. Although poetry has come back into the reading of many people, ministers seem to care little for the lure and power of verse. Only three of the forty-five books relate to the exposition of the Scriptures. But these three are thoroughly modern in point of view. By far the most popular theme is that of social reform, though there is a formidable list of books that might properly be classified as theological. It is interesting to note that many of the ministers put biography at the top. The biography of Roosevelt appears often on their lists. It is clear that the new minister is close to human life in the selections he makes for his reading. One could wish that in a list of forty-five books preferred by the ablest ministers of the land there might be more frequent mention of the books of devotion.

The Habit of Helplessness

ONE of the greatest evils of slavery was the habit of helplessness which it developed in the children of slave-keeping parents. A boy who was accustomed to having a small darkey at hand to lace his shoes was likely to grow up thinking of shoe-lacing as a disagreeable job, and to be clumsy when compelled to do it for himself. A keen observer who had been watching the little son of a multi-millionaire said of him, "His helplessness is pathetic. He does not know how to address himself to any occupation. Even his games must be initiated for him."

A large part of us are helpless outside of our daily routine. A leader in the charity work of the country says, "Those who deal with the problems of poverty and non-employment quickly learn to divide members of society into two classes—those who, if shipwrecked on a desert island would begin immediately to gather fuel and food and to build shelter, and those who, under the same circumstances, would sit down upon the beach, to die while waiting for a rescue ship."

It is certain that the strong movement toward specialization makes it increasingly difficult for us all to fight the habit of helplessness outside of our regular vocations. The more important a man's work is, the more reasonable seems the practice of addressing himself to this one thing. That way, and that only, our much vaunted efficiency seems to lie. Said a really great woman, who was at the head of one of the greatest philanthropic organizations in the world, "I want to know my work thoroughly, and outside of that I do not want to be obliged to know whether or not there are buttons on my shoes."

This helplessness often manifests itself in those devoted to the highest ends. For this reason, saints have frequently been found difficult husbands or impossible wives. The business of sainthood precludes them from the ordinary business of life, and in each case doubles the burden of the latter for somebody else. No man is a hero to his valet, or to the long-suffering woman of his household who performs a valet's part in removing his shoes from under the bed or the dust from the slouch hat which, in this prosaic age, takes the place of laurel.

The chief difficulty is, however, that the habit of helplessness in practical affairs loses for one the point of contact with the majority of human beings, who are altogether practical, or at least think themselves so. The business man is proverbially impatient with the idealist of the classroom or the platform, on the ground that he knows nothing of the application of his theories. Thus McKinley said, "I would rather take my political economy from a tramp than from a college professor." The man who, in any altruistic occupation, manages intelligently his own slender salary, will find himself vastly a gainer in the number of lives he can touch understandingly.

Especially, of course, this is true of the preacher, with whom such sympathy with all phases of life is so vitally important. One of the reasons for an increase of min-

isters' salaries is in order that a preacher may be able to provide reasonably for his household, instead of being kept, as in the old day of donation parties, an involuntary dependent upon the caprice of his parishioners. No preacher should be deprived by his church of the privilege of handling his own check-book, or by his wife of the pleasure of tying his own cravat.

The Ethiopian Maiden and the Alarm Clock

A Parable of Safed the Sage

NOW in the Synagogue where I minister is there a good man with a Conscience like that of a Gadfly and the Misdirected Zeal of a Flea, insomuch that he is always Stirring Things up.

And it is his wont to rise in the congregation when it is assembled for Prayer and for Waiting upon the Lord, with oftentimes more Waiting than Prayer, to say,

This Church should Rouse itself and waken to its Opportunity. We should be Active. We should not continually live at This Poor Dying Rate.

And all that he saith is Very True, and Very Irritating and Very Ineffective.

For those whom he thus addresseth are those of the Saving Remnant who already are aroused, or who have Slumbered in Prayer Meeting since the World Began, and can continue to ride in their Spiritual Pullman until it reacheth the Grand Terminal of Heaven, and they will never do any one any Harm.

But all the activity of this Good Brother is Geared to no Productive Machinery. It Cutteth No Ice.

Now there came a time when his Wordy Exhortation got upon my Nerve. And I spake unto him, saying, If thou desirest the Church to Rouse, then Rouse thou thyself, and be silent, but Saw Wood. For there were better things for thee to do than to Run thy Vocabulary in High Gear and never slip thy Clutch into anything that will make thine own wheels go around. For thou hast been right where thou art, in the middle of the Road, honking thy horn to others to Speed Up ever since I have known thee. Yea, and every little Christian in the Church doth get somewhere in his little Ford Car, save thee only. And thou occupiest Valuable Road-space, and usest the whole power of thy Six Cylinder Lungs in Honking up other Christians who need it not.

And he was amazed, and he answered me nothing.

And I spake unto him this parable, saying,

Thou art like unto an Alarm Clock which Keturah bought, and presented it unto the Ethiopian Maiden who wrought in her Kitchen, that she might Rise and Cook the Breakfast while we slept. For that Alarm Clock did assuredly wake at an unearthy hour every morning every soul in the house save only the Ethiopian Maiden.

And after I had thus spoken, it was as long as Six Weeks before this Good Brother did again speak in the meeting for Prayer and for Waiting upon the Lord.

"Man is Not Man as Yet"

By B. Z. Stambaugh

A FEW millions of years ago—(three or four or half a dozen—we'll not haggle over a few paltry millions)—there inhabited the earth a mighty race of creatures whom our scholars have called the Ornithosauri. They were dreadful creatures, with their huge, armored bodies like swollen crocodiles, with their monstrous heads and mighty jaws, armed with sharp cruel teeth, with their great, sturdy legs, and their immense, bat-like wings, with which they beat heavily upon the thick atmosphere and flew over the tops of the same giant ferns which now, in the form of coal, warm our houses and drive our engines. They were ambitious, spirited creatures, these descendants of those other gigantic, wallowing reptiles that, a few millions of years still earlier, had crawled out of the stagnant sea, and had set about to master the muddy shore.

Yet with all their gifts, the ornithosauri were a failure. As the ages passed along and the speed of the whirling earth decreased, the pull of gravitation became much more noticeable, and the difficulty of flying increased enormously. The heavy gases condensed into liquids. Moisture precipitated in rain. The atmosphere thinned, and strong winds, now and then, made patches of blue sky appear. Occasionally the sun, whose very existence had never been dreamed of, broke through the mists and glared redly upon the horror-stricken creatures of the earth. One by one, the means of existence ceased for the ornithosauri. Conditions to which they had been adapting themselves for ages passed away, and new, unheard-of conditions took their place. The old-fashioned ornithosauri were a dismal failure, and their bones now lie embedded in the slate deposits of the Mesozoic era. Yet at the last moment (or perhaps we should say, the last half million years), salvation came, because they began to develop into new creatures.

TWO FACTIONS

There were two factions among them at this critical time. One faction said, "We must strengthen ourselves against the creatures about us and against our own weaklings. We must put on heavier armor, and grow greater teeth, and increase the length of our claws, and put spikes on our tails, and add to the frightful cruelty of our habits and dispositions. We must develop our muscles, so that we can fly, even in this rarified atmosphere, and in spite of our greater weight." And that is precisely what some of them did. They became, in the course of many generations, what we call the pterodactyls, the most horrible creatures, I think, that ever lived. They were super-ornithosauri. All nature hated them for monstrosities. They hated one another. The world could not endure them. They could not, themselves, endure their own existence, and soon, by their own savage madness, they destroyed themselves and one another from off the face of the earth. The pterodactyls were in existence a com-

paratively short time. In them the Will to Power had found its perfect expression.

The other faction of the ornithosauri had said, however, "The new law of life must find its expression in us. Let us accept it. Let us humbly yield our frightfulness, our armor, our hideous teeth. Let us not try to be super-ornithosauri, but new creatures." So they endeavored to follow the new ideal. It was difficult, and there was millennium after millennium of failure, reaction, and sometimes almost extermination by the ravages of the pterodactyls. But at length they became what we now call the Ornithoptera. Now the ornithoptera have never become really extinct, like the pterodactyls. They continued to change, but they also continued to live. Their descendants are in the world today—the robins that come in spring, the eagles that nest on Mount Washington, and the humming birds one sees in the garden on hot evenings. These glorious creatures are the modern representatives of the poor old ornithosauri who was about to give up life as a dismal failure a few millions of years ago.

SUPERMEN OR CHRISTIANS

I scarcely need to point out the application which makes this fanciful bit of paleontology a parable of man's evolution from the simple savagery of pre-tribal life, the life that was fittingly lived by the law of the jungle, to the complexities of modern social civilization. This era, of the past thirty thousand years, which has been made partially self-conscious by archeology and history, is but the opening stage of that great critical period of time from which our race shall emerge either as supermen (a term which really means "super-anthropoids")—destined by all the laws of nature to self-destruction—or as Christians.

Morally, intellectually, and even physically, man has been, ever since the beginning of the old Stone Age, a dismal failure. Nobody knows just how many thousands of years have passed since creatures with human bodies began to live in the world. We do know, however, that vast periods of time have marked the rise and fall of tribes, nations, and whole systems of civilization, again and again, long before the dawn of this period whose consecutive history we are partially able to trace back from the existing peoples of the earth. And we know, too, that every social order and system of culture has had that within its own nature which has eventually destroyed it.

WHAT JESUS FOUND

That is what Jesus found in the world of his time. Society had possibly never before organized itself with such complexity and wisdom as under the Roman Empire. But with the development of material culture had come the evidence that the world was old and worn out. It is not easy for us to comprehend the spirit of hopeless pessimism that filled the earth in those years. The philosophy of

mysteries of Isis and the various other cults which grew out of human need served only to drug the spirit of man and to bewilder his already unsettled brain. Mankind was rushing headlong to destruction. Life was becoming utterly unbearable, not only for the debased poor, but also for the crazed and degenerate rich. Somehow, the old instincts that had preserved, perpetuated, and strengthened men as savages—the old law of the jungle—could not meet the changed conditions after men had become thinking beings of mutual dependence and social responsibility. Rather, the old laws of self-preservation, hate and fear, became the source of hideous suffering and crime.

Now, in spite of the fact that the great Salutary Force has been working all these centuries, this problem of existence is as acute today as it was two thousand years ago. In his mad struggle to become a superman, man has well-nigh destroyed himself. Certain philosophers have been leading us in the way of the pterodactyl. "We must get all we can out of life for ourselves," they have said. "Let us be strong. Let us destroy all who oppose us. By our Will to Power, let us be efficient business men. Let us have no dealing in sentiment. We must overwhelm whatever stands in our way. Thus do we survive the failure of mankind, as supermen." And out of this selfish greed—this reliance upon the superstitions of modern science and efficiency, this materialism and bestiality, came the greatest war in history. And from the war there has issued this mad struggle for gain and power, which threatens to engulf the world in a still more frightful calamity.

SOCIAL SELF-DESTRUCTION

Ordinary, harmless people, like you and me, have been turned into ravenous beasts, in the twinkling of an eye,—for no other reason than that they have lived by the old law of self-preservation in an age that demands something more. Already we have seen *kultur* overwhelmed in all its shocking abnormality. We gaze daily upon the self-destruction of Russia, Poland and Austria. And you may be sure of this: It was not Foch, nor Haig, nor Wilson, nor Pershing, nor the British navy, nor American food, nor the Tommies, nor the doughboys, that flung back Central Europe's frightfulness. Nor is it mere stupidity that is shattering governments today. It was and is, rather, the divine process of evolution. By this I mean that God is making it clear that he has no longer any use for a human race that lives by the law of selfishness. I honestly believe that—as it may have happened before on this planet—mankind is doomed to extinction, like the ornithosauri and pterodactyl, if he persists in living under the old law of sin and death. I am beginning, of late, to see more of the fundamental truth in St. Paul's sayings as to the sinfulness of the "natural man."

Yet I am no pessimist. For while I know that the human race has been and is now a failure, I cannot but remember that some failures have been more splendid than other successes—Gothic architecture, for example, comparing it with the perfection but inferiority of the Greek—and I believe that the next step in the evolution

of our race is the step destined to bring it into an everlasting kingdom of glory. During the past nineteen centuries of social adjustment—the rise and fall of nations and cultures—there has also come into the world the regenerative influence of new life. Christianity is the crowning step in evolution. By saying this I do not, in any sense, seek to reduce our religion to the realm of unconscious processes and blind forces. On the contrary, I am emphasizing the divine element in all natural agencies. The Christian religion is the highest of God's forces, his supreme force. The church of Christ is the continued incarnation of God—as real as that of the Galilean, whose body, indeed, it is. The law of Christ is not contrary to the laws of nature, but is a development of them. It is an advance from the law of the jungle, just as the law of plant life which makes a tree grow upward, is an advance from the law of gravitation, which makes the clod fall earthward.

THE MEASURE OF CHRIST

Jesus Christ came into the world to show what man must be in order to fulfill his destiny. He so lived and died and arose from the dead as to set in operation forces that fill men with irresistible longing to be like him individually and collectively. As St. Paul aptly put it, "Till we all attain . . . unto a full grown man—unto the measure of the stature of the fullness of Christ." The aim of the Christian church is the most stupendous of all undertakings. It is to change the very nature of man, to transform him from a self-centered animal of high intelligence to a member of the universal brotherhood. It is as revolutionary as the power that first brought single-celled animalcula into communities and finally into complex organisms. Creation has witnessed the hand of God bringing, out of the inert mineral kingdom, the life of the animal and vegetable kingdoms. And now, behold, he is bringing man from the animal kingdom to the spiritual kingdom. Just so surely as we persist in civilization, society, towns, cities, nations, and leagues of nations, men have got to learn that they are but parts of the greater whole, and that their lives must be dominated by duty, rather than by desire. Nothing can make that endurable but Christian love and brotherhood.

I am thoroughly convinced that there is no hope for the ultimate survival of the human race, as man, rather than beast, except in the triumph of Christianity. Unless the race shall soon humiliate itself—unless the great tragedies of the war shall soon have taught us the lessons of self-sacrifice—this magnificent material civilization of which we are so proud will destroy itself all over the world, as it already shows signs of doing. What laws could there be, what efficiency of police, that can make the world really safe for democracy, or even for peaceful people, now? With Maxim silencers, gas bombs, submarines, dirigibles, and air-planes, all well within the manufacturing and purchasing power of thousands and even millions of unscrupulous people, there is no place on earth where you and I can much longer be safe from piracy and violence like that of early medieval Europe, unless the religion of Christ shall soon change the hearts

and motives of vastly larger numbers of people than it dominates today.

Laws and police are clearly unable any longer to protect society. We are well aware of how greatly the automobile has increased crime and complicated the work of the constabulary. Can we realize what dreadful possibilities lie in the further development of air-craft? Nor can we comfort ourselves with the reflection that a way will be found to manage these things. Many ways of trying to manage them will doubtless be found, but the experience of the past fifty years does not warrant any assurance as to their efficacy. As a matter of fact, society has, so far, absolutely failed to meet the criminal possibilities of its great machines—its automobiles, its railroads, its giant corporations. The world is full of great things, marvels of ingenuity, capable of performing tremendous tasks, but is woefully lacking in great souls, men capable of guiding and controlling these things for human welfare. Instead, the things have been ruling over their creators. Professor Parker once said: "The machine . . . fixes the man's speed of work, his hours, his posture, limits his thoughts in the day, and in the end moulds for his life the very processes of his mind, and thus determines how he shall worship, vote, and find his pleasure." And I maintain that this is true not only of the laborer but also of his employer. Civilization is seriously threatened with destruction by the creations of its own genius. And the one power that will keep society from degenerating into a mere armed camp, cultivating mainly the arts of destruction against its own outlaws, convoying all its commerce with armed force (as in the recent war), building its houses like medieval castles (but bomb-proof), setting up anti-air-craft guns on its roofs, and gradually relapsing into the moral and intellectual plane of the Stone Ages—the only thing that can save us from going the way of the pterodactyl, destroyed by our own fury and frightfulness, is the triumph of the Christian church over nations, leagues of nations, and individuals.

THE NEXT PHASE OF EVOLUTION

There is no other force that can do it. Laws have failed utterly. Science and philosophy, after all their complacency of a few years ago, are now gasping with dismay at finding that, in freeing man from the walled towns of the Middle Ages, they have led him into the appalling labyrinth of the "Muddle Ages." The problem is one to be solved by a process of evolution, and evolution is always a clear line of development, not a mere accident of change. It is the work of individuals moved from within by a coordinating Power. Christianity is this kind of force. It deals with individuals, not to intensify their individualism, but to make them forget it in the larger consciousness of responsibility to and for one another. I watched a man tuning the church organ the other day, and I observed that he did not try to correct all the pipes at once; he worked on each one separately. Likewise, I saw that he did not try to make them all give the same tone, but that he made them harmonize in their diversity.

So this is the object of the church of Jesus Christ, the most audacious program ever undertaken on earth, the

regeneration of mankind. It is a task whose ambition transcends that of Caesar,—whose cosmic scope is beyond the wildest dream of Napoleon or Mohammed. This is the institution—older than the New Testament Scripture which it produced so soon after its founding, and more authoritative than the Tables of Stone,—which alone represents the world's hope of salvation, and God's hope of success with the work of His hands.

Three Poems

By Thomas Curtis Clark

God's Dreams

DREAMS are they—but they are God's dreams!
Shall we decry them and scorn them?

That men shall love one another,
That white, shall call black man brother,
That greed shall pass from the market-place,
That lust shall yield to love for the race,
That man shall meet with God face to face—
Dreams are they all,

But shall we despise them—
God's dreams!

Dreams are they—to become man's dreams!
Can we say nay as they claim us?
That men shall cease from their hating,
That war shall soon be abating,
That the glory of kings and lords shall pale,
That pride of dominion and power shall fail,
That love of humanity shall prevail—
Dreams are they all,

But shall we despise them—
God's dreams!

The Lonely Way

FOR every man there stretches, through the years,
A lonely way. He may have hosts of friends
Who vow to love and trust him till life ends,
Still must he walk alone the path of fears
And doubts and weariness. The way appears
To childhood's eyes a fairy-path of dreams
Which, thronged with gay companions, ever seems
More richly promising and free from tears.
But manhood's dawn brings disillusionment;
Friends drop away, by circumstances pressed.
By life's high noon he hastens toward the west
With face stern-set, alone, by hard bonds pent.

How happy they who can their dreams renew
When youth is past, when cherished friends are few!

Strength

THE man who on himself relies
Shall fail, however strong and wise;
But he who grips the strength of God
Shall walk the path the heroes trod.

Pages From a London Diary

1918-1919

By Joseph Fort Newton

AFTTER all this time I am still puzzled about London. The trouble is there are so many Londons, and I am all the time getting them mixed up. There is the London of the Tower and the Abbey, of Soho and the Strand, of Downing Street and Whitechapel, to say nothing of Piccadilly and Leicester Square. There is the London of Whittington and his Cat and Goody Two-shoes and the Canterbury Tales; of Shakespeare and Chatterton; of Nell Gwynne and Dick Steele—aye, the London of all that is bizarre in history or strange in fiction. As I see it, Goldsmith carouses with Tom Jones, and Fielding discusses philosophy with the Vicar of Wakefield; and "Boz," as he passes through Longacre, is tripped up by the Artful Dodger and falls into the arms of St. Charles Lamb, on his way to call on Lady Beatrice Esmond. It is hard to know what is most real, the London of Fiction or the London of fact, as they are blended in this gigantic medley of misery and magnificence.

—It is nothing short of a calamity that in this ugly mood of reaction and revenge there is to be an election. There is no need for an election, no demand for it. Yet the meaning of it is beginning to be plain. Three months ago Arthur Henderson said: "If we have a national election in Britain, you will not get a Wilson peace." I did not realize at the time what he meant, but I can now say to him, "Sir, I perceive that thou art a prophet." There is to be a khaki election, such as Chamberlain had following the Boer War, the better to coin into political capital all the anger, suspicion, resentment and disillusionment burning in the public mind. In other words, it is a deliberate scheme on the part of the prime minister—or the group of strong men who use him as a tool—to mobilize the least admirable elements of England—not the great, noble England, but reactionary, imperialistic England—and have them in solid phalanx behind the peace conference. And in the mood of the hour the scheme will work, with consequences both for England and for the world which no one may predict. Reaction in England will mean reaction elsewhere, if not everywhere.

—Nothing is left hazy after the speech of the premier in Westminster Hall launching his coalition campaign. It was a most skillful speech, intimating that even the throne may be in danger, and playing upon the fears and hates of men. He wants a Parliament, he says, in which there shall be no opposition—no criticism, no discussion—and this proposal to prostitute parliament was greeted with applause. There is protest in the Liberal press, but men in the street and tram give each other the knowing look and the approving nod. It is called a coupon election, the food coupon being the most detestable thing in the public mind. Sir George Younger—

master brewer of the kingdom—is the organizer and wire-puller of the campaign. As for the prime minister, he is both the author and the hero of the most remarkable blood-and-thunder moving-picture show in political history. He goes to and fro shouting two slogans. First, Hang the Kaiser! Second, twenty-five thousand million pounds indemnity! What sublime statesmanship! And his trick will work. Liberals and Laborites are unable to unite. Even if they should unite they could not stem the tide. Two things are as plain as if they were written upon the wall. First, the President is defeated before he sails. And second, if the war is won, the peace is lost.

—Once again opinion is divided as to the motives and purposes of the prime minister. By some he is held to be a messiah, by others as a light-minded mountebank. Still others think he is only a political chameleon, taking color from the last strong man, or group of men, he meets. Obviously he is none of these things, but merely an opportunist without any principle or policy—except to retain power—feeling his way to get all he can. The story is that walking in the House of Parliament with a friend the other day he suddenly stopped, tapped his breast, and said: "I sometimes wonder if this is Lloyd George." His wonder is shared by millions of people. Certainly it is not the Lloyd George we used to know, who had the light of morning in his eyes. Limehouse is far in the distance. The fiery champion of justice for the Boers is a pathetic memory. The man who defied the vested interests of England in behalf of the poor, the aged, the disinherited is a ghost. There is another Lloyd George, so new and strange that he does not even know himself. With his personality, his power of speech, his political cunning, he could lead England anywhere. But he has turned back. It is one of the greatest tragedies of our time.

—For one who has set great store by the co-operation of English-speaking peoples, the revival of an emphatic anti-American feeling is like a personal bereavement. To read the London papers now one would think that America, and not Germany, had been the enemy of England in the war. For weeks some sinister influence has been busy poisoning the public mind against America. Who is responsible for it? It takes the familiar forms—among the upper classes an insufferably patronizing and contemptuous attitude toward America and all things American; among the lower classes an ignorant ill-will. The middle classes are not much influenced by it, perhaps because, as Emerson said, America is "a middle-class country," whereof we ought to be both grateful and proud. This feeling against America is confined, for the most part, to England—it hardly exists in Scotland or in Wales—and, like the anti-British feeling in America, it is a fruitful field for the venal press and

the stupid demagogue. Even in the latter class of papers one reads every day the meanest gibes and thrusts against America and its President, as well as against its part in the war. Six weeks ago we were regarded as friends, and today our country is a target of a propaganda of ridicule as clever as it is brutal.

—So the President has come and gone, and the prime minister has learned what was in his Christmas stocking. It is a blank check signed, and he may now fill it in with such stakes as he can win at the peace table. It is a Tory victory, overwhelming and complete. The Liberal party has been asphyxiated, if not destroyed, and it remains to be seen whether it can be resuscitated. Mr. Asquith was defeated; Mr. Bottomley was elected! In America that would be an equivalent to the defeat of Elihu Root and the election of Hearst, and would be deemed a disaster. So the prime minister gets what he wants, a Parliament tied, hamstrung, without moral mandate; but he gets it at the sacrifice of the noblest political tradition in the history of England. Labor is sullen, bitter, angry, and I predict a rapid development of the dogma of direct action. If it is so, the prime minister will have no one but himself to blame for it. The world trembles on the edge of revolution, and it is a dangerous time to weaken, much less destroy, faith in parliamentary government. Yet such is the effect of the election, the tragedy of which grows as its meaning is revealed.

—Every time I meet Chesterton I think of *The Man Who Was Thursday*, in which he seems to have drawn a picture of himself. He is not only enormously fat, but tall and broad to boot; a mountain of a man. His head seen from behind is larger than any human head has a right to be. He is the soul of good fellowship, and as the wine in his glass goes down his spirits go up. Then one witnesses an exhibition worth going miles to see. Never have I seen such an improvisatore in words. He leads words into the arena first single file, then four abreast, then in regiments, and the feats they perform are hair-raising. But that is only the play of a glittering mind. Chesterton is not only an inspiration, but an institution. His uproarious faith in God is like a tonic in this faithless and dejected age. If he talks in paradoxes, it is for the same reason that more solemn persons talk in platitudes—he cannot help it. It was good to hear him laugh at the new theology of Wells. The Christ of Wells, he said, is tidy; the real Christ is titanic. If Dickens was the greatest American ever born in England, some of us feel that Chesterton is the best thing England has known since Dickens.

—Today a distinguished London minister told me a story about the President, for which he vouches. He had it from the late Sylvester Horne, who had known the President for years before he was elected to his high office. Horne happened to be in America—where he was always a welcome guest—before the war, and shortly after the President was elected, and he called at the White House to pay his respects. In the course of the talk he expressed not only satisfaction, but joy, that the relations

between England and America would be in safe hands while the President was in office. The President said nothing, and Horne wondered at it. Finally he decided to force the issue, so he put it in the form of a question point blank. The President said, addressing him in the familiar language of religious fellowship: "Brother Horne, one of the greatest calamities that has befallen mankind will come during my term of office. It will come from Germany. Go home and settle the Irish question, and there will be no doubt as to where America will stand!" How strange, how tragic, if, having kept America out of the war for more than two years, Ireland should keep America out of the peace, and delay, if not defeat, the organization of a League of Peace. Yet such may be the price we must pay for the wrongs of olden time, by virtue of that law by which the sins of the fathers are visited upon generation after generation.

—Somehow—perhaps it is my fault—while Dr. Jowett always kindles my imagination, he never gives me that sense of reality which is the greatest thing in preaching. One enjoys his musical voice, his exquisite elocution, his mastery of the art of illustration, and his fastidious style, but the substance of his sermon is incredibly thin. Of course, this is due in part to the theory of popular preaching on which he works. His method is to take a single idea—large or small—and turn it over and over, like a gem, and show all its facets, on the ground that one idea is all the average audience is equal to. Of this method Dr. Jowett is a consummate master, and it is a joy to see him make use of it, though it often leads to a tedious repetition of the text. Often, too, he seems to be laboring under the disadvantage of a brilliant novelist who must make up in scenery what is lacking in plot. Since his return to London he is less given to filigree rhetoric, and he has struck almost for the first time a social note, at least to the extent of touching upon public questions occasionally—though in the modern sense no one would say that Dr. Jowett has a social message. No, his forte is personal religious experience of a mild evangelical type, and to a convinced Christian audience of that tradition and training he has a ministry of edification and comfort. But, for the typical man of modern mind, caught in the currents and alive to the agitations of our day, Dr. Jowett has little, if anything, to say. However, we must not expect everything from any one servant of God, and the painter is needed as well as the prophet.

—On my way back from Scotland I broke my journey yesterday at Leicester to preach in the church of Robert Hall—the Pork-pie Church, as they call it, because of its circular shape. In the evening I lectured, as usual, on Lincoln. Leicester, I remembered, had been the home of William Carey, and I went to see his little Harvey Lane Church, where he dreamed his great dream and struggled with drunken deacons. Just across the street is the tiny brick cottage in which he lived, teaching a few pupils and working at his cobbler's bench to eke out a living. There, in his little back shop, its ceiling so low that I could hardly stand erect—where they show you a

cobbler's bench and tools such as Carey used—a great man did his work. There, too, he thought out that mighty sermon which had just two points:

Expect great things from God;
Attempt great things for God.

No other sermon of that period—1792—had only two points, and no other sermon ever had a finer challenge to the faith and courage of Christian men. From that tiny cottage he went forth on his long journeys—for, as he pegged away at his shoes, he kept a map of the world on the opposite wall of the shop, dreaming of world-conquest for Christ. We need the vision of William Carey in this broken world today, that so, however humble our lot, we may learn to think in terms of one humanity and one Christianity. I felt myself standing at a fountain-head of that river of God which will yet make this war-ridden earth to blossom as a rose.

—The hearings of the British Coal Commission, in the King's Robing Room, look and sound like a social judgment day. Never, I dare say, has England seen such pitiless publicity on the lives of workers, the fabulous profits of the owners, and the "rigging" of the public. It is like a search-light suddenly turned on. Nothing could surpass the patience, the courage, and the relentless politeness of Robert Smillie who conducts the case for the miners. He has had all England on dress parade—lords, dukes, and nobles—while he examined them as to the titles to their holdings! They were swift and often witty in their replies, but it means much that they had to come when summoned by a miner! They were bored and surly, but they humbly obeyed. Truly, we are in a new England! Their lordships may have a brief victory in the King's Robing Room, but they are in fact already defeated—and they know it.

—Sir Oliver Lodge lectured in the City Temple to-night. The Temple was full and many were standing in the aisles. His subject was "The Structure of the Atom," and he held his audience in breathless interest. Even the children heard and understood, as if it had been a fairy story. His illustrations were so simple, so vivid, that no one could miss his meaning. As a work of art the lecture was a rare feat. If only the men of the pulpit could deal with the great truths of faith—which are not more abstract than the structure of the atom—with a like simplicity and lucidity, how different it would be. Tall, well-formed, his dome-like head reminding one of the pictures of Tennyson, the lecturer was good to look at, good to hear. Once a materialist, he has discovered that life is more than salts and acids, and his lecture tonight gave one an overwhelming sense of the reality of the Unseen. How good it is to see a man who looks forward, lives expectantly, as if always on the eve of a great disclosure—knowing that there is always truth ahead, and wonders yet to be revealed. He made only one reference to psychical studies, and that was to warn people to go slow, not to leap beyond the facts, and, above all, not to make such matters a religion.

—The President is stricken at a time when he is most needed! What a tragedy! Without him reaction will run wild. Though wounded in a terrifying manner, he still holds the front-line trench of the moral idealism of the world. Whatever his faults at home—his errors of judgment or limitations of temperament—in his world-view he saw straight, and made the only constructive suggestion put forth in behalf of a common mind organized in the service of the common good. If our people at home had only known the sinister influences with which he had to contend on this side—where all the militarists were mobilized against him—they would see that his achievement, while falling below his ideal, as all mortal achievements do, is nothing short of stupendous. Those who know the scene from this side, and are far removed from the poisonous party venom exhibited at home, have an honorable pride in the President; and if his fight should cost him his life he will at least fall, like a soldier at the front, where a brave man ought to fall. One recalls the sonnet of a young Harvard man written in 1916:

When from the embattl'd world the smoke of hate,
Vengeance, and violence shall have rolled away,
Tear christened shall have dawned the amber day
Of peace and reason in the realms of state—
Then thou, who learned to labor and to wait
Through storm and stress with patient faith, shall see
A wiser people's deeper loyalty
Requite thee with their love, O chief of state,
And when thy nobler purpose shall appear
Revealed all golden on the world's highway,
A dream wrought into fact—plain to the blind—
Then shall a nation, nay, a hemisphere,
Exalt the far flung wisdom of thy way,
O greater chieftain of the higher mind!"

VERSE

My Creed

THE finest thing beneath the sun
Is brave, right living;
Duty done at stroke of hour,
Kind thoughts bestowed,
A life to ease a brother's load,
Temptation overcome;
Some cause pushed forward—
And then a restful pause
To let the uprising good
In our own hearts find its little rood
In which to grow.

AMY DAVIS WINSHIP.

The Task

It takes great strength to live where you belong
When other people think that you are wrong;
People you love, and who love you, and whose
Approval is a pleasure you would choose.
To bear this pressure and succeed at length
In living your belief—well, it takes strength.

CHARLOTTE PERKINS GILMAN.

Democracy and the Disciples' United Society

THE relation of the new United Christian Missionary Society which the Disciples have recently created to those principles of democracy which the communion represents is a matter of vital importance. The United Society is primarily an administrative unification. It is designed, in harmony with the tendency of the times in the business world, to save waste and to promote efficiency. The conservation effected will be not only that of time and money but of spiritual power. By merging the various administrative interests hitherto operating separately those frictions that inevitably arise through the zeal of promoters of special interests will be diminished. It is a rare human being who can objectify his own special interest in a fair perspective with others. His very trusteeship for a special cause demands that he exalt that cause, and it is an unusual man who does not, under such pressure, become a special pleader.

Hitherto the national conventions of the Disciples have been nothing more than a series of national conventions of the various societies. All attempts to create a General Convention, made up of representatives of the churches who were actually delegated to represent them in the affairs of these societies, have failed. There is a General Convention, but it is simply a mass meeting of those who are attending this series of society conventions. Its functions are limited, in actual operation, to passing resolutions on things of general interest to a body of Christian people. It has no more representative function or control than an ordinary religious service.

* * *

The General Convention and the United Society

Aside from its laudable purpose of obtaining unification of administration, the new United Society represents an unmistakable effort to compromise differences arising over attempts to obtain a general delegate convention. The old corporate, practically self-perpetuating boards, whose control was lodged in the ability of their representatives to keep the good-will of the churches and thus secure contributions, are now absorbed by a board whose election is as representative as it is possible to make it without an actual delegate convention. The committee that nominates the members of this board of managers of the United Society is elected by the various state conventions and provision is made for insuring geographical distribution of the board of managers. There is, however, a two-fold flaw in the democracy of that election. The actual election of those nominated is by a mass meeting of those Disciples who happen to be at an annual convention, none of them in any real representative capacity; and the selection of the nominators is by state conventions which are themselves merely mass meetings.

The local church can function democratically through a mass meeting because every one can attend. But when it is sought to apply the simplicities of the local church meeting to a nationwide organization it becomes so ludicrous as to merit scorn or merriment. As well attempt to govern the United States under the form of the old New England town meeting. Thus the question whether anything done at the national convention of the United Society is actually representative of the opinion and will of the churches depends wholly upon whether or not those who happen to be able to attend happen also to have actually chanced to vote as all would have voted. No one can ever know whether they did or not, for they are not the instructed representatives of the churches. Yet they are constituted, perforce, the voices of the churches through the mere accident of their ability to attend. The final question regarding

the delegation of power is simply this—shall the churches design some systematic plan for delegating their will or shall they entrust final issues to those whose presence at the convention makes them, perforce, the self-appointed spokesmen?

* * *

Weakness of United Society in Time of Crisis

Neither in theory nor design is the United Society meant to represent the churches. It is instead a representative of the churches in the doing of a certain part of their benevolent and missionary work. It has yielded its administration to a form of control that is perhaps the best approximation of representative democracy that can be designed without creating a general delegate convention. The churches have never had a voice; they have had many and often discordant voices. The fear of ecclesiasticism and credal subjugation has been too great to allow any sort of representative direction. It has been thought that all the dangers of ecclesiasticism could be obviated by limiting all action of general nature to cooperation in the promotion of missionary and benevolent interests. But it has now been found that not all the dangers are on the side of a delegated assembly. Even graver dangers now threaten by the possibility of a schism brought about through the lack of any democratic method of deliberating and coordinating composite judgments.

The creation of a United Society seems only to have aggravated the issue. So long as the direction of general interests is left exclusively to the partisanship of groups, with newspapers as propagandists, without any method for common deliberation or for the execution of the common will, it must be so. If partisanship and propaganda never become violent the approximation of democracy in the constitution of the United Society would work very well, no doubt. But as yielding to one type of partisan propaganda can only beget rebellion from the opposition, the missionary and benevolent interests would be safeguarded and given a sense of security in times of crisis if the churches' will could be expressed by elected delegates rather than in a more or less provincial mass meeting, to say nothing of one that may be partisan through "packing."

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The United Society and Excluded Societies

The United Society faces the danger by the very weight of its undertakings, of becoming the all-controlling power of the Disciples communion. Actual undertakings call forth much more power than parliamentary arrangements of any kind. By

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ALBERT DAWSON, London Correspondent of the Christian Century.

doing the big tasks of the churches this society will become the greatest power in the communion. But there is danger in power, even in the most religious and benevolent organizations. Already the new United Society has refused admittance to other organizations which are quite as much servants of the churches as are those entering the merger. There may have been wisdom in the refusal, but under other circumstances there might have been the height of unwise in it. The power of the great organization might be used to crush the smaller ones denied a place. When such questions are settled by the will of the churches, represented by elected delegates, it will approximate justice and wisdom much better than when settled by an organization that defines the issue from the standpoint of its own interests.

It may be wise for the United Society to refuse admittance to the Board of Education, the Board of Temperance and Social Welfare and the Association for the Promotion of Christian Unity, but conceivably the interests of the churches as represented in these organizations might best be promoted for them to be included in the United Society. The very enormity of the work of the great society creates an invidious position in which the lesser agencies have to stand. And the eminence of its representatives and officers, because of the large interests confided to them, makes their aloofness, to say nothing of their possible opposition, dangerous to the equally eminent undertaking of the excluded organization. Here again is a demand for a deliberative body that is insured a representative character by the direct election of the churches.

That there are no handicaps in making democracy operative through a delegated assembly the writer would be the last to deny. A delegated assembly would be conservative and would tend to repress new ventures. But would it be more conservative than an all-powerful society representing partial interests? Could it act more conservatively than societies that live in the fear of clamorous propaganda and schismatic action? It would no doubt "play safe" but it would also "play for safety."

ALVA W. TAYLOR.

THE SUNDAY SCHOOL

What Tree Shall Stand?*

OUR MASTER told a story of a man who took a walk through his orchard. He was a man who selected his trees, vines and flowers with much care and who was proud of the results obtained. He did not hesitate to spend money upon his plants and he obtained the best husbandmen to care for his garden. On this particular walk he stopped by one tree which had been thus carefully tended, and, because he found no evidences of fruit upon it, he commanded his gardener to chop it down, for he said, "It only cumbereth the ground." It occupied space that a fruitful tree could use; it drank up the substance of the soil and absorbed the gases of the air as well as the sunlight and the soft rains. For all of this the tree returned no fruit. "Cut it down, make way for a fruitful tree." But the gardener was tender-hearted, every tree was an object of his thought and care, he had hopes for each one and he begged the owner to put off his harsh decree for one year more. Meanwhile he promised to prune and enrich it again, to give it still another chance and then, if it failed, the fate must come which all fruitless trees deserve.

This story makes us pause and think. Quietly let each man meditate upon this story. Let him say, "I have been the object of God's particular care. I had a good home and wonderful parents. I have always been surrounded by kind

*Uniform lesson for October 31, "Hew Down the Corrupt Tree." Scripture, Matt. 7: 15-27.

teachers and loving friends. I have seen and known the best. For me the wheat has ripened. For me the trains have sped. For me thousands of servants have toiled. For me papers and books have been printed. For me musical instruments have been built. For me ships have borne from the tropics fruits and silks and spices. For me all manner of shops have been conducted. For me Sunday schools have existed. For me preachers have declared the whole counsel of God. Civilization has environed me with countless and constant influences for good. The sun has shone for me. The rains have fallen for me. The air has gently swept by my window for me. The seasons have marched by, in stately procession for me. The Bible has been printed for me. The church has been built for me and last and best of all—Jesus has died for me. *What fruit does the tree of my life show?*

Such a meditation as this is most wholesome. It is a certain cure for self-righteousness. It makes one pray the good Gardener for a second chance. It makes one promise that with that second chance fruit shall come and it will not be necessary to lay the ax at the root of the tree. Do you cumber the ground? Suppose another had had your home, your school, your friends, your position, your health, your inherited control, your brain, your nerves, your church—would such an one be better than you? Suppose someone else had your job, would he do better than you are doing? Could he?

Wholesome indeed will such a meditation be for each superintendent of a school, for every teacher, for every minister, for every member of an official board, for every American Protestant. With your opportunities, with your backing, ought not more fruit appear? I confess I come from such an hour of deep thinking, praying for new strength and resolving to consecrate myself to my high task.

How base our indulgences seem in the light of such an hour. Can it be possible that we can do such things? Let others of lesser breeds weakly yield to the sirens which call us from high duty; let others, into whose blood noble progenitors have not poured the rich wine of power and control, yield to the passing passion—but we are above such things. Call yourself by name and call yourself to account. The child of such a family, the object of such loves and confidences, the holder of such a position, the redeemed of the Lord may not yield. Instead of basely falling, all one's energies shall be devoted to the bringing to perfection of much fruit.

JOHN R. EWERS.

CORRESPONDENCE

Mexico and the Presidency

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial of October 7th, 1920, begins:

"On several occasions since the nominating conventions were held, The Christian Century has pointed out the very great importance of the Mexican problem as an issue in the campaign. The Democratic position is not much in doubt. The entire tradition of the present administration is one of friendliness and patience. It is not likely that Mr. Cox, if elected, would reverse that policy, or depart seriously from it."

Let the President of the United States tell the result of three years of his policy of "friendliness and patience," which you desire to perpetuate through the election of Mr. Cox: "Mexico is apparently no nearer a solution of her tragical troubles than she was when the revolution was first kindled. And she has been swept by civil war as if by fire. Her crops are destroyed, her fields lie unseeded, her work cattle are confiscated for the use of the armed factions, her people flee to escape being drawn into unavailing bloodshed, and no man seems to see or lead the way to peace and settled order. There

is no proper protection either for her own citizens or for the citizens of other nations resident and at work within her territory. Mexico is starving and without a government."

Add the view of his Secretary of State, Robert Lansing: "For three years the Mexican Republic has been torn with civil strife; the lives of Americans and other aliens have been sacrificed; vast properties developed by American capital and enterprise have been destroyed or rendered nonproductive; bandits have been permitted to roam at will through the territory contiguous to the United States and to seize, without punishment or without effective attempt at punishment, the property of Americans, while the lives of citizens of the United States who ventured to remain in Mexican territory or to return there to protect their interests have been taken, and in some cases barbarously taken, and the murderers have neither been apprehended nor brought to justice. It would be difficult to find in the annals of the history of Mexico conditions more deplorable than those which have existed there during these recent years of civil war."

It is your right to vote as you please. It is doubtful, however, whether you have the right to use your power as preacher and editor, combined with the influence of The Christian Century, to perpetuate "a policy of friendliness and patience" with such results. Such action is in line with that of Alva W. Taylor, a member of your editorial staff, on industrial and economic subjects.

You have done and are doing much to bring about the observance of the great commandment which joins God and man. But beware of idealists who with assistance of socialists and agitators are driving men from the influence of the broad religion you preach into Bolshevism.

Leave Cox, the candidate chosen by Tammany and Taggart of French Lick fame, pledged to continue the present policies, to the people on November 2. Vote as you please but confine The Christian Century to its work of promoting spiritual growth. Yours truly,

Augusta, Ga.

LANDON A. THOMAS.

It by no means follows from our editorials that The Christian Century desires the election of Mr. Cox. The editorial was a non-partisan discussion of a single issue, albeit an immensely important issue.—The Editor

The Challenge

THIS year, America, I bring to you my son,
My baby son,
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will.
What will you?
Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn out and still a
foreigner?
Or will you teach him, watch him grow, and help him to be one of
you,
To work with you for those great things you seek?
He is my son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

THE CLUBWOMAN.

Teachers

Today I have grown taller from walking with the trees,
The seven sister-poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.

KARLE WILSON BAKER.

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Dr. Campbell Leads

Quiet Life

Since leaving the fellowship of the Congregationalists, Rev. R. J. Campbell of London has been leading a very quiet life. He is the incumbent of a small church in Westminster, and rarely figures in the public eye. Once in a while the authorities invite him to preach at St. Paul's or in the Abbey. He avoids theological controversy, asserting that "theology is not spiritual life; it is an attempt to articulate intellectually what is felt as a spiritual experience. Hence the language of the creeds may not be altogether that of the mental dialect of today; but the spiritual experience the creeds were meant to express exists unimpaired and there is an indispensable spiritual truth in every one of these ancient statements of Christian faith which we must be very careful to conserve."

Forty Japanese Workers

Forty students from Japan are studying in the various theological seminaries of Chicago. These young men are organized, and they engage in various kinds of Christian work. They are particularly alert to the presence of their fellow-countrymen in Chicago, and make every effort to win them to an active service to Jesus Christ. The students hold a regular meeting in the Y. M. C. A. building at east Thirty-sixth Street, and they are often addressed by a student from Northwestern University.

Practical Christianity Exemplified

Recently Rev. David Lyon, pastor of Magnolia Park Christian church, Houston, Tex., found a widow of seventy-five years taking in washing to pay for a lot she had bought. She was living in a spring-wagon. The case was investigated, and the members of the church gladly provided her a small house and the furniture for it. This exemplification of practical Christianity made a deep impression upon the city. Such procedure takes much away from the argument that the fraternal societies outstrip the church in common kindness.

England has Another Theological Sensation

England has been living peacefully in her theological routine since the doctrinal waters were troubled by Rev. R. J. Campbell of "new theology" fame a few years ago. Recently Canon E. W. Barnes has brought dogmatic interests to the fore again. Asserting that science showed that the human race was as much as a hundred thousand years old, he declares that the story of the fall must be given up and all the doctrines which are built on this story. Since the fall of man was a favorite theme with Paul, and much of the Protestant theology is built on this source, there has been a great deal of

discussion of Canon Barnes' position. Canon Barnes appears to hold to the virgin birth and admits the miraculous, so he is not so thorough-going in his position as some other radicals have been.

Popular British Evangelist will Visit America

Among the evangelists from overseas who visit this country none is more sane and popular than Gipsy Smith. In his previous visits to America he has made large numbers of friends, and the announcement that he will spend the winter in this country will be of widespread interest. In addition to being a speaker of power, he also writes and sings. A published work which has been widely circulated is called "The Lost Christ."

English Congregationalists Prepare Prayer-Book

Many free churches have felt the need of a prayer-book by means of which they might escape the *ex tempore* prayers of those ministers who have never sensed the spirit of worship. The English Congregationalists have recently prepared such a book. The prayers have been taken from a variety of sources, both ancient and modern. Some liberal Jewish prayers are included as well as some written by the Unitarian saint, James Martineau. The marriage service is completely revised to fit the spirit of the times, the man and the woman being required to speak the same vows. The use of the prayer-book is, of course, quite optional, but already a number of churches have indicated that they propose adopting it. There is current a story of a Congregational minister who used a Latin quotation in a prayer and then translated it for the benefit of the Almighty. It is thought that such a man would do well to confine his prayer language to that of a book of forms.

Pope Wishes to Counteract Methodist Influence

The Methodist program in Rome has come to the ears of the pope, and he is now seeking to launch a counter movement. The Methodists have ambitious plans for educational and religious work in that city. Against these the pope would pit the efforts of the Knights of Columbus. Recently the knights visited the vatican and they were requested to carry on social service work in Rome. The request has since been repeated by cable.

Hope to Hold World Lutheran Conference

The United Lutheran church, which holds its biennial meeting in Washington beginning October 19, will probably start a movement to hold in the United States in the near future a world conference of Lutherans. The denomination has 134 missionaries in its employ and the annual budget is very close to a

half million dollars. The annual convention will concern itself not only with the various denominational boards, but will consider religious education, social service and other practical interests. There seems to be every indication that the union of the various denominations incorporated in this body is complete and satisfactory. There has been a splendid growth of membership during the past year which will contribute to the joy of the convention time.

Episcopalians will Build Cathedral

The Episcopalians will build a great cathedral in Baltimore, the work having already begun. It is to be called "A House of God for All People, Forever Free and Open." This cathedral will be located diagonally across from John Hopkins University. With the exception of length, the new structure will be as great or greater than any of the ancient English cathedrals. Four thousand people can be seated in the main auditorium. The style of the architecture is Gothic. The tower will be 323 feet high. This is but one of several noble buildings being erected in this country by Episcopalians.

Getting Close to the Pastors

It is realized by the leaders of the New Era Movement of the Presbyterian church that big national movements in religion depend upon the loyalties of the pastors. Dr. Joseph Dunn Burrell has recently been appointed secretary of the Metropolitan area of New York and he is following the plan of visiting the pastors of the city. He presents to them in a personal way the emergency that exists in Christian work. The visit opens up the possibility of Dr. Burrell's office becoming a clearing house of preacher problems. Dr. Burrell is assisted by Dr. James N. Armstrong.

How Episcopal Journal Views Lambeth Proposal

The reactions from the Lambeth proposal for unity are being registered every day. The attitude of the Episcopalians themselves is quite as interesting as that of any of the denominations. The high church party within the Episcopal church has its own idea of how unity is coming to pass, and this is pretty well expressed by the Living Church in its comment on the Lambeth proposals. It says: "It is evident that the bishops (Lambeth) deem that the prayer for the time when Protestantism should break up and a general return to the church should be possible is near at hand. Whether they be right or wrong, it is undoubtedly our duty to prepare for that break-up; and especially is it the duty of catholic churchmen to be most sympathetic and to leave no stone unturned to see that the way of return be made as easy as possible." Those who are acquainted with the news

of the Christian world will be much amused at the picture of a crumbling Protestantism which leaves Episcopalian organization untouched. The evangelical churches seem quite as virile these days—certainly, at least, in America—as the Episcopal church and quite as capable of carrying on. The probability is that when Protestantism goes into bankruptcy the Protestant Episcopal church will go with it.

Baptists Ordain a Woman Preacher

The Friends, the United Brethren, and the Disciples of Christ have had a limited number of women preachers for a number of years. The Methodists during the past year have permitted women to be ordained as local preachers, and have created a commission to study the question of ordaining women as regular ministers of the church. The Presbyterians do not permit women to be ordained, nor do the Episcopalians. Recently the Free Baptist church of Springvale, Mo., called a council to ordain to the ministry Miss Margaret Koch. The examination being satisfactory, the council voted to advise the church to proceed with the ordination. Miss Koch has seven brothers in the ministry. She had already acquitted herself with credit as a religious worker.

New Era Movement of the Presbyterian Church

The New Era movement of the Presbyterian church was somewhat reorganized at the last General Assembly, following the experience of the Interchurch World Movement. It is administered by a committee made up of twelve representatives from the mission boards and twelve ministers and laymen chosen by the General Assembly from the church at large. The last report of the movement states its objects as follows: "To develop family religion in the home, including Bible instruction for the children, and to promote the family altar; to increase the amount of catechetical instruction given in the Sunday-school; to aid the pastors in the development of a larger number of communicant classes; to teach groups of members in the churches how to use the Bible in personal evangelistic service, and to organize and assign them for service; and to urge concerted action on the part of all the churches in an intensive effort for a great ingathering at Easter as supplemental to the evangelistic work of the year."

Baptist Work in Europe

The Baptist denomination has representation in nearly every country of Europe. This gives them a foothold for further work following the war. There are in Sweden sixty thousand Baptists and the zeal of these is so great that they send out forty foreign missionaries. Norway has a smaller number, because of the greater loyalty of the Norwegians to the state church. They are planning to establish a deep sea mission off the coasts of Norway which will follow the lines of the Dr. Grenfell mission off the

coast of Labrador. In Germany there have been Baptists since the days of Martin Luther and the German Baptists long since extended their influence into Russia. It is now a part of the Baptist plan to establish a strong work in Italy. A recent meeting of the board of the Foreign Missionary Society spent most of its time planning new work in Europe. This will be carried on in cooperation with the forces already on the field in every case.

How Capital Reacted to the Steel Report

The report of the Industrial Relations Commission of the Interchurch World Movement had something to do with the financial failure of the movement. An official of the Ohio Manufacturers' Association sent out a letter charging the movement with Bolshevism. It is now discovered that this charge was circulated more widely than was at first believed. The Rotary clubs of the country and a number of other organizations received the communication. The National Civic Federation went so far as to seek the removal of workers who favored the report on the steel strike. To let these facts become known, should clear the church of complicity with reactionary capitalism. As it is the church failed in a great enterprise without sacrificing the truth.

Noted Preacher Publishes a Sermon a Month

The sermons of Rev. Joseph Fort Newton have been widely circulated through the religious press, but hitherto this has been done irregularly. Henceforth a sermon a month will be printed by Boston publisher in an attractive little periodical called "The Ambassador." The spiritual note sounded in these sermons transcends the ordinary theological controversy, and makes them acceptable in widely varying fellowships.

Would End the Interlocking Directorate

The interlocking directorate in church politics arises from accident quite as often as from design. A study of the boards of colleges, missionary societies, and other organizations indicates that many faithful workers have accepted large responsibilities. At the state convention of Kentucky Disciples a motion was passed by which this interlocking directorate was abolished so far as the Kentucky Christian Missionary Society is concerned. No person who is a member of any other board of the church may accept a place on the state board. It is thought that the sphere of interest may be extended by this device.

President Eaton Becomes Temporary Secretary

The death of Dr. Herring, secretary of the National Council of Congregational churches has greatly disorganized the machinery of the denomination. It has been agreed that an ad interim appointment should be made until the time of the next meeting of the council. The executive committee has named Presi-

dent Edward D. Eaton who will at once undertake the duties of secretary. He will be able to give only a portion of his time to the work.

Well-Known Missionary Ill

Dr. A. L. Shelton who was kidnapped by Chinese bandits last winter has been traveling among the Disciples churches of this country making missionary addresses since his release from captivity. On a recent Sunday he fainted in a pulpit where he was speaking. It has been found by his physician that the tumor which was operated on when he returned to America is growing again, and the fact is giving his friends much concern. He and his family have been the recipients of much kindness from the churches. The East Side church of Long Beach, Cal., recently presented Mrs. Shelton with a purse. Dr. Shelton is the "living link" missionary of Central Church of Disciples, Detroit.

Itineracy among the Ministers

The unsettled conditions in the churches has produced an even greater itineracy of the ministers than in previous years. Though Disciples churches have no bishops to move their pastors, the length of service in that communion averages less than in the Methodist church. Rev. F. M. Rogers, retiring state secretary of Southern California, stated recently that in his state forty per cent of the preachers change their fields annually.

Propose to Weed out Unspiritual Ministers

In a communion with the congregational form of government, it is comparatively easy for men of unspiritual and even of immoral lives to secure pastorates. In the state of Iowa, Disciples churches are trying through their state organization to eliminate some men who have given much trouble. A lay committee composed of a judge and a lawyer counsels with churches about methods of examining the records of ministers who make application for a pulpit. It is hoped to eliminate the man who leaves debts behind him in every town and the man whose life does not square with the moral teaching of the gospel.

Historic Church in Dorchester

First Church, Dorchester, Mass., has the distinction of being a church organized in England and moving to this country in a body soon after the time of the Mayflower. The pastor of the original organization was Rev. John White. He never entirely broke with the English church and was less pronounced in his opinions than the Pilgrims. The present pastor is Rev. Harry Foster Burns. Dorchester Church is now numbered among the Unitarian churches of Boston.

Dr. Athearn Tells of Educational Emergency

Dr. Walter S. Athearn, professor of Religious Education in Boston University, spoke on Oct. 4 before the Boston

ministers' meeting on "The Emergency in American Education." He reported that 121,000 school buildings were closed this year for lack of teachers and told of a proposed bill which will be presented to Congress providing for an appropriation of \$100,000,000 annually for the purpose of encouraging education. He spoke in favor of a Secretary of Education who should be a member of the President's cabinet. The enfranchisement of large numbers of illiterates in our democracy was set forth as a peril to the continued life and prosperity of the nation. The address made a profound impression upon the ministers of the Boston churches who heard it.

Japanese Christians Send Message

Japanese Christians, like their American brethren, are united in a federation of churches. This federation has just sent a communication to the Federal Council of Churches of Christ in America. The Japanese organization asserts the keen interest of Japanese Christians in Christian internationalism. It demands more moderate program in Korea and declares its faith in the League of Nations. Though the Christians of Japan are in a very great minority, they number in their ranks men of great influence in the empire. Japanese Christians deny that Japan is a militaristic nation.

Hebrew Christians will go to Russia

The Hebrew Christian Alliance of this country is made up of a number of young Hebrews who have pledged themselves to Christian work. At a recent meeting of the Alliance it was decided that a missionary should be sent to work among the Jews of Russia. The city of Kieff has been chosen and the Alliance plans to spend five thousand dollars a year in this work. There are thousands of Jews in this country who are practically without a religion, and there seems some prospect in tolerant America of accomplishing what has been impossible in lands that were intolerant of the Jews.

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Community Training School Now a Feature

The community training school for training prospective Sunday-school teachers is now a feature in many cities. Such a school is operating in Evanston, Ill., taught by instructors from Northwestern University. The churches of this city have a budget of seventeen thousand dollars for the training school and for weekday religious instruction in the public schools. Many neighborhoods in Chicago have such a school. One was recently organized in Bloomington, Ill., and Rev. David N. Wetzel is instructor in Old Testament, and Rev. Ernest E. Higdon is instructor in Organization and Administration.

Churches are Paying their Underwritings

There is no disposition on the part of the great denominations to repudiate their underwritings to the Interchurch World Movement. The Methodists have already paid over a million dollars. At a recent called meeting of the executive commission of the General Assembly of the Presbyterian church held in New York, the commission states that they will pay in full the million dollars underwritten by the Presbyterian denomination at the time that it is due. It was

stated that the debt was an obligation on the part of the whole denomination, and would be faithfully met. The New Era Movement of the denominations will go on its way with less fireworks than the Interchurch, and hopes to raise a budget of \$23,000,000 for denominational work.

Episcopal Minister Takes Hammer and Saw

These days of high costs are very trying to the souls of ministers who have been waiting for an economic change before the buildings they need are erected. The Episcopalians at Seaside, Oregon, near Portland, did not have a place of worship until an extreme measure Archdeacon Chambers took the matter literally into his own hands and worked every day with hammer and saw while preaching on Sundays. The little city of Seaside now has an Episcopal church.

Episcopalians Seek for Young Religious Workers

Henceforth the Protestant Episcopal church will not leave the matter of ministerial supply to chance. Eight Student

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CHICAGO

Inquirers have been named who will seek the names both of young men and young women who plan to enter religious work. A national registration bureau has been opened and the information will be secured from rectors and from educational institutions. The church requires 550 new ministers a year and at present only 372 are in sight in the seminaries. Young women are being encouraged to enter religious orders and to become home and foreign missionaries.

Dean Inge Characterizes High Churchmen

Dean Inge of England is one of those members of the Established church who appreciate the contribution which the free churches have made to the national life. He expressed a wish recently that the people would attend the Established church in the morning and the Wesleyan chapel at night. Discussing the question of union, he has hit off the attitude of the high church party in these words: "I am not without hope, but I fear that the leaders of our Church are dominated by the fear of the Anglo-Catholic secession. There is a party in the Anglican church, good, earnest men, whose honest and impracticable principles cause them to classify all other Christians outside their denomination into those who unchurch them and those whom they unchurch—the only absolute schismatics in Christendom."

Great New Testament Scholar Passes Away

Dr. William Sanday of England died on September 16. He has been regarded by many as England's most conspicuous biblical scholar. His research in the gospels has been marked by thoroughness and his interpretations have been free from radicalism. He has been a "scholar's scholar," an authority from whom biblical teachers all over the world have quoted. He is known by his books, "The Authorship and Historical Character of the Fourth Gospel" and "Criticism of the Fourth Gospel." During the past ten years his views changed on many matters and he was a growing man up to the time of his death. Dr. Walter Lock, who is his successor as Lady Margaret Professor of Divinity, says of him: "No words can be too strong in praise of his spirit, so conscientious about his foundations, so cautious in building, so considerate and chivalrous to opponents, so fertile in production, so reverent in tone. The two central truths which supported him in all perplexity and pursuit of truth were the divine overruling of Providence and the atonement wrought for man by Christ."

Minister Checks up on Advertising Results

One of the most vexatious problems in church publicity has been to secure a system which would check up on results secured from various kinds of advertising. This problem has been solved by Rev. Harold Holt, rector of Trinity Episcopal church of Niles, Mich., it is said. He has been invited to attend the Iowa

meeting of the Associated Advertising Clubs and explain his plan. He makes plain what the goal of publicity is and just how far the various kinds of publicity succeed in his parish.

Odd Fellows Attend Cathedral Service

The Episcopal church does not share the antipathy to secret orders which is common in some communions. Recently the Grand Lodge of Odd Fellows in Massachusetts was invited to attend a service in Trinity Church in Boston. Bishop Lawrence found it impossible to be present, but Dr. Alexander Mann addressed the fraternalists on friendship. He urged that international societies should all be cultivating international friendships. In this connection he said: "Let the great orders like yours stand for this here and in Canada and wherever the English speech is heard. Let us believe in one another's words. Let us trust each other's confidence. Let us show the power of friendship that is based upon the common ideals of righteousness and freedom, and we shall do in our day a supreme service not only to our own loved nation, but we shall do a mighty service for the peace and the order and the welfare of the world."

Dr. Poteat's Children in Missionary Work

Dr. E. M. Poteat, the popular missionary propagandist, has given the best of evidence that his missionary interest is sincere. Already two sons are at work in China, Gordon having served at Kaifeng and now more recently accepting an appointment in the Shanghai Baptist college to teach the New Testament. E. M. Poteat, Jr., has served at Kaifeng also. A daughter is a welfare worker in Greenfield, S. C. Recently his son Douglas declared his purpose of becoming a medical missionary. Dr. Poteat is well qualified to urge upon Christian parents the duty of consecrating their children to the service upon the mission field.

Chicago Disciples have Good Year

The annual meeting of the Chicago Christian Missionary Society was held in Jackson Boulevard Christian church on October 14. The attendance at this meeting was the largest in the history of the organization, and the annual reports were full of interesting items. Though the city mission activities of this organization were almost at a standstill three years ago, a budget of fifteen thousand dollars was raised and spent the past year. Two American churches were inaugurated during the year, one at Oak Park, where the Baptists graciously withdrew in favor of the Disciples, and the other at Chatham Fields, a new neighborhood on the south side. The Russian church was housed in a building on Crystal Street during the past year by a generous gift from the Board of Church Extension, and a community house was purchased near Halsted and Fourteenth streets. An Americanization expert

trained in Columbia University, Mr. Karl Borders, has charge of the immigrant work in Chicago, being sent for this purpose by the American Christian Missionary Society. The principle of cooperation received emphasis in the meeting. It was affirmed in the meeting by resolution that all Disciples agencies in the city should have organic relationship and further that the Disciples themselves should have the closest cooperation with the various union organizations of the city. Prominent among these are the Cooperative Council of City Missions and the Chicago Church Federation. To these financial support was promised. The work of the Chicago society has been under the direction of Rev. Perry J. Rice, executive secretary, who came to this city two years ago from El Paso, Tex. Rev. O. F. Jordan, of Evanston, was elected for the fourth consecutive year as president of the society. The principal address of the evening was given by Rev. Henry C. Armstrong, of Baltimore, secretary of the Association for the Promotion of Christian Unity. He spoke of the various world movements that look in the direction of a united church, especially those which held conferences in Geneva the past summer. He expressed himself as being more sanguine of an approach along the line of practical interests than of the efforts for the World Conference on Faith and Order, though he has great interest in the latter movement. Under Mr. Armstrong's leadership the income of his organization has been greatly increased.

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British Table Talk

London, Oct. 5, 1920.

THE theological controversy started by Canon Barnes' British Association sermon on "The Fall of Man" continues, the daily papers giving even more space to it than the religious weeklies. The Canon explains that one reason why he made his pronouncement is that for years he has been greatly disturbed by the way in which the younger educated men and women of the age are drifting from the churches. The aloofness of the younger men is an old story, but now that young women are being well educated they demand, he says, "not that the clergy should give them a substitute for Christianity, but that they should unequivocally preach the old gospel in the light of the new knowledge." Recalling that in a sermon published about 1894 Bishop Gore indicated clearly that there is no inherent opposition between Darwin's biological views and the Christian faith, Dr. Barnes points out that even if his view be correct that the Fall was not a historical event but a parable, "the terrible reality of sin remains," claims that "the old gospel message rings out more truly than ever to those who believe in evolution," and protests his "most firmly held belief that God hath appointed us 'to obtain salvation by our Lord Jesus Christ.'" Some of his critics contend that, having given up belief in the Fall of Man, as set forth in the ancient church creeds, Dr. Barnes will be compelled to abandon other doctrines that are bound up with it, and ask whether under these circumstances he can consistently retain his position in the Church of England. A significant feature of the voluminous correspondence in the daily papers is the tolerant and even sympathetic attitude towards the profound truths behind the historic statements of Christian doctrine and to the essence of the Christian faith on the part of many who keep aloof from organized Christianity. Reviewing the correspondence in its columns, the "Daily News" calls attention to the difference of note in the present discussion compared with that of a generation or two ago, when Huxley, Gladstone, Wilberforce and Wace were protagonists. "Fervent believers in revelation will rarely now hesitate to confess that the revelation on which their faith is built up is progressive and gradual, not a single ultimate pronouncement"; while "the grand lesson of science to those who serve it in spirit and in truth is the lesson of modesty and of the knowledge that no human knowledge is final." The "Daily News" considers it would be rash to contend that the evolutionary theory of progress upward has disposed of the doctrine of the Fall and does not think that the faith of any sincerely religious man is likely to be troubled by Canon Barnes' "fundamental stuff" from which arose electrons, from which came matter, whence emerged life, mind, and spiritual consciousness.

"Great-Hearted Nestor" Speaks

In this discussion winged words have been spoken by that "clear-voiced orator" and "shepherd of the (Free church) host," Dr. Clifford, whose mind was never more active or his vision more penetrating than today. Contrasting the attitude towards the Bible and science taken by the young men and women of the churches today with that of the young people when he began his ministry sixty years ago, he says the change has been brought about by the recognition of the fact that Revelation is progressive; that God at "sundry times" and through successive ages, as well as by "divers" methods spake to the fathers by the prophets; and that in the end He perfected, completed, and crowned all by His Son Jesus Christ. "The Bible is seen to be part of the history of a people led and trained by God in knowledge of Himself and His ways; and it records the attempts they made at successive stages to explain the facts of life. Biblical evolution lies on the open page of Scripture. There is a fulness of teaching in John's Gospel and in the Letter to the Hebrews not found in Genesis or Job." That changed conception gives a new point of view for the accounts of the Creation and the Fall in the Book of Genesis. "They are seen to be attempts to account for the universe, for the origin of sin and death in the world, and for the emergence of hope of a final victory over both." Hence the young mind of today sees the mistake of treat-

ing the Old Testament as a treatise in biological science, and faces the facts of physical evolution with perfect calm. "He sees progress from the lower forms of life to the higher and from the higher to the highest, in organization, equipment, and effectiveness, and finds it fit in with his knowledge of moral evolution as he has met it in the successive ages reported in the Bible." Hence, Dr. Clifford concludes, "the real difficulty remaining is no longer with the Bible on the one hand, or with evolutionary science on the other; but it is with the creed-bound churches, and especially those churches that make the acceptance of ancient dogmatic formulas or the recitation of them conditions of Christian fellowship." On October 16 Dr. Clifford celebrated his eighty-fourth birthday, and on November 7 he is to conduct both services in Westbourne Park Chapel, the scene of his life-long ministry.

* * *

Hugh Price Hughes' Successor

Rev. J. E. Rattenbury's entry upon the fourteenth year of his ministry as Superintendent of the West London Mission is a welcome indication that the great work so courageously inaugurated by Hugh Price Hughes thirty-three years ago is being effectively continued. The chief centre of its operations then was in the old St. James's Hall, Piccadilly, since demolished. Mr. Hughes' principal colleague was Rev. Mark Guy Pearce, still active at an advanced age. The famous ministerial partnership led Mr. Punch in one of his Christmas Almanacs to express the wish that Hugh

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Postscript

Half of the £250,000 Fund for the repair and upkeep of Westminster Abbey has now been raised, largely through the instrumentality of the "Times."—An appeal is made by the Superintendent, Rev. W. H. Armstrong, to Methodists the world over for £10,000 to renovate Wesley's Chapel, City Road, (built 140 years ago) and restore, etc., Wesley's graveyard and tomb now "weather-beaten, dirty, unkempt, neglected, surrounded by the tombstones of other great Methodists leaning at all angles."—General Booth leaves England October 18 for a campaign in Canada and the States; meetings will be held at Toronto, Winnipeg, Chicago, and New York. In March he proposes to visit the Eastern States of America, China and Korea.—Visiting Sweden to promote ecclesiastical interchange and closer co-operation the Bishop of Durham preached in St. Clara's Church, Stockholm, Dr. Henson being the first English Bishop to preach in a Swedish Church to a Swedish congregation.—Bishop Welldon intends to visit Uganda early in 1921.—Sailing Sept. 29 for an extended mission tour in America, Gypsy Smith carries with him God-speed letters from the British Premier and Dr. Jowett. The evangelist begins at Louisville, Ky., where a "Gypsy Smith Tabernacle has been erected, seating 5,000, and paid for before the first sod was cut by the Dean of Christchurch Cathedral.—Dr. Gambrell (looking, despite his eighty years, none the worse for the many engagements he has fulfilled, and the long journeys he has taken on this side) and Dr. Mullins, have started on a two months' tour of the countries in South Europe which have

been assigned by the Baptist World Alliance to the Southern Baptist Convention as its sphere of influence.—Having accepted the invitation to become European Commissioner of the Baptist World Alliance, Rev. J. H. Rushbrooke, one of Dr. Clifford's young men, has resigned the Pastorate of the Hampstead Garden Suburb Free Church, which he leaves free of debt.—East London Tabernacle (for many years "Archibald Brown's"), having secured the freehold of the larger part of the ground on which the building stands, hopes to begin a new era.—At the age of seventy-three Dr. Knox, a vigorous personality, has resigned the bishopric of Manchester which he held for seventeen years.—With the aid of a blackboard, Dr. F. B. Meyer devoted a recent sermon at Christchurch to the perilous features of the teaching of the late Pastor Russell.—The Brothers

Frederick and Arnold Wood are conducting a Young Life Campaign at the Albert Hall preparatory to a world tour.—By the death at sixty-one of Rev. R. A. Russell, Southport, Congregationalism has lost one of its most gifted ministers—the Bishop of Chelmsford relates that when he was an ordinary parson waiting for a train he was arrested and handcuffed by two detectives in mistake for a forger who had made good his escape to America.

ALBERT DAWSON

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